

William Morris
1816
TYTHES

1816
No Gospel Ordinance,

Nor ever instituted of GOD for the Maintenance of a *Gospel Ministry* ;

BUT ENDED

With the *Levitical* Priesthood, and Abolished by the Offering up of *CHRIST*,

PROVED by SCRIPTURE.

AS ALSO,

The *Levitical* and *Scriptural* TYTHES

WITH THE

Unscriptural Tythers

Compared.

AND

The MODERATION of *the*

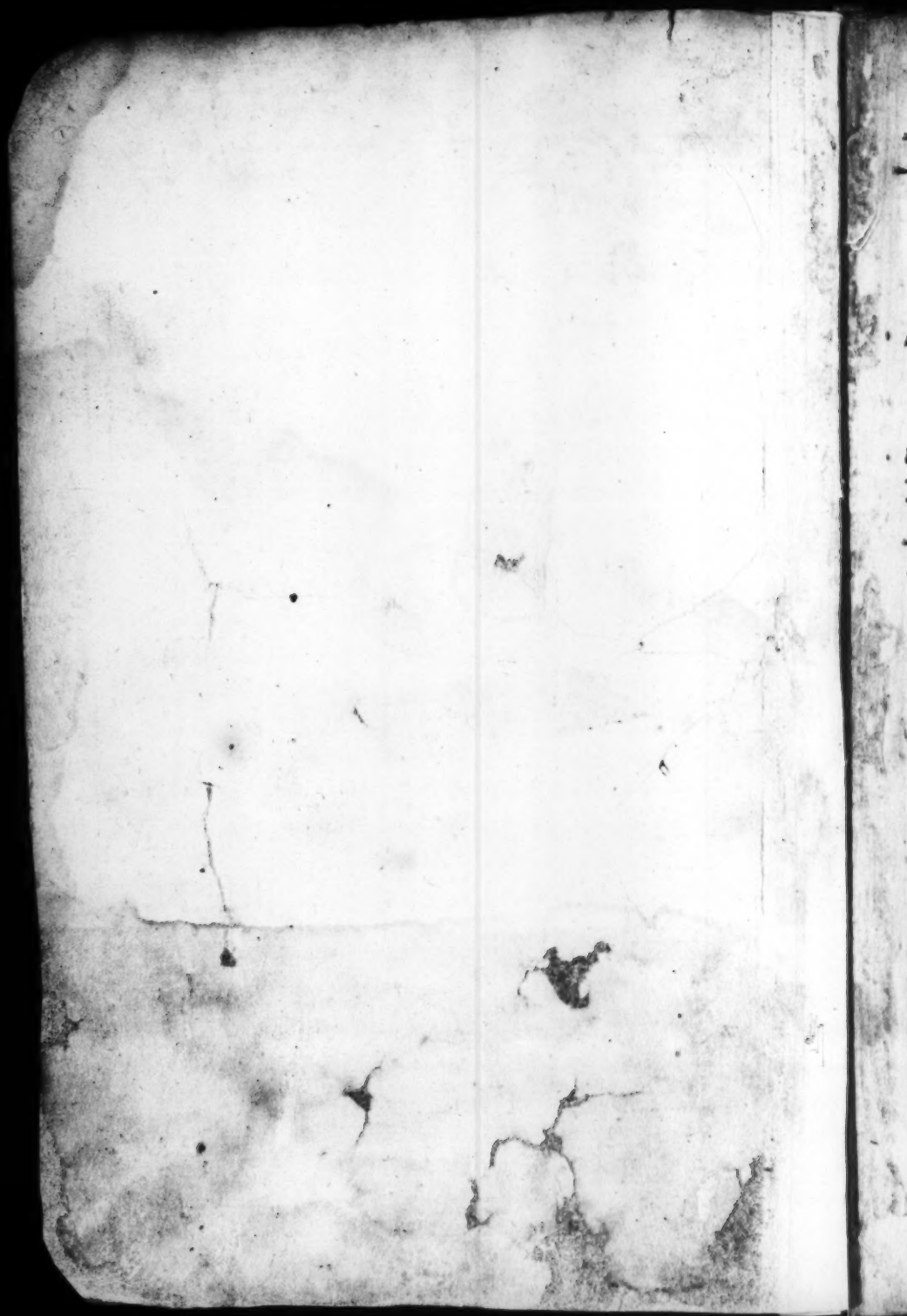
AND

Insatiable AVARICE of the Other

Manifested.

By *WILLIAM MORRIS.*

Re-Printed in the Year, **M DCC X**



Reader,

That which I have to Recommend to thee in thy perusal of this little Book, is Candor in Reading, and Diligence in searching the Scriptures I have opened; Remember the Title of Nobility, wherewith the Apostle dignified the Bereans, Acts 17. 11. They (saith he) were more Noble than those in Thessalonica, in that they received the word with all eagerness of mind, and searched the Scriptures daily, whether those things were so. And the same I recommend to thee, and that thou judge nothing before the time.

For I am not unsensible, but that a Work of this nature will be obnoxious to Censure. But what Truth (though never so manifest) is not unpleasing to some or other, as this in all likelihood will be to Few or None, but a Covetous and Decimating Clergie, whose Persons I hate not (though I thus speak) but in my Heart retain a fitting and due Respect for them, as Men; well knowing they have a portion of Gods Heavenly Gift, and Divine Grace, as well as I and Others; (did they not abuse it, and keep it in Bondage, by Vice and Lucre) the main
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Prop and Pillar of their Calling and Function, which are the things I utterly deny and testifie against. And if there be any of them, that hold it their Duty, to speak that which they think to be Truth impartially, as the Work of their Ministry, (though not Unhired and well Paid) let them not think amiss of others, who think the same no less their Duty, by the general Office of Christianity to speak Truth more impartially, freely, and without Payments.

Therefore try all things, and hold fast that which is good, which, as it will add to thy Knowledge in the things of God, so it will answer the end and design of

Thy Friend,

W. M.

TYTHES.

TYTHES

No Gospel Ordinance, &c.

THE Lord Almighty, the God of *Abraham* and of his Seed, and grand Proprietor of the Land of *Canaan*, pursuant to his promise made to his faithful Servant in the Plain of *Moreah*, Saying, *Unto thy Seed will I give this Land*, *Genesis 12. 7.* After the Expiration of about six hundred and fifty Years brought *Abraham's* Seed into Possession of the Land of Promise, and made *Eleven Tribes of Twelve Freeholders*, reserving only Tythes holy to himself, as *Moses* witnesseth, *Lev. 27. 30.* in these words, *And all the Tythe of the Land, whether of the Seed of the Land, or of the Fruit of the Trees, it is the Lords, it is holy unto the Lord.* And *vers. 32.* concerning the Tythe of the Herd, and of the Flock, even *whatsoever passeth under the rod, the Tenth shall be holy unto the Lord.* And *Deut. 14. 22.* *Thou shalt truly tythe all the increase of thy Seed, that the field bringeth forth year by year, &c.*

This was Tything by Divine Institution and by Gods Ordinance; but (always to be remembred) under the Ministrations of the Old Covenant, the *Mosaick Law* (which made nothing Perfect) and the *Levitical Priesthood* (which could not continue by reason of Death) and this being a changeable Priest-

hood, *there is a necessity also of a Change of the Law*, as saith the Apostle, *Heb. 7. 12.* But it being the grand Objection of the Clergie of this Age, (and many others upon their account.) That forasmuch as God once Ordained and Commanded the Payment of Tythe, it still remains in force, as a perpetual binding Law to all Generations: *It was once Lawful (say they) and never Unlawful; and therefore Tythes as properly and undeniably belong to the Clergie of this Age and these Nations now, as ever they did to the Levitical Priesthood under the first Covenant.*

And upon this ground I my self have several times, (in Times past) been impleaded in the Consistory Court, (so called) for denying the payment of Tythe, and know not how soon I may be so again for the same Cause, which CAUSE, I do prefer before all Earthly Relations or Considerations whatsoever. I have therefore (to the end I may give some account of my Testimony herein, and in order to the Satisfaction of some that have desired the same)

First, Diligently examined the Paying and Receiving Tythe under the *Mosaick Law*, and duly enquired into the *Grounds* and *Reasons* thereof, together with other needful Circumstances as well relating to the *Time* and *Place*, the *Persons* concerned in the *Paying* and *Receiving* of it. And whether the Command of God, which was given to the *Israelites* under the Old Covenant, be of force and binding upon Believers under the New Covenant, Yea or Nay.

Secondly, I have compared the Tything of the Clergie of this Age and Generation, with the *Levitical* Tything, (upon which they ground their Practice) and shewed wherein it differeth.

And

And *Thirdly*, Have shewed how *burthensome* and *oppressive* the Tything of the Clergie of this Age is, beyond what was the practice of the *Levites* in their days ; and inconsistent with the Rules of Common Equity and Principles of pure Reason.

First, As to the First, in reference to the *Levitical* Tything, I have considered the *extent* of Gods Command, whereupon the Payment of Tythes was grounded.

Secondly, The *extent* of Gods Donation or Grant, whereon the taking or receiving Tythe was also grounded.

Thirdly, The equal just and reasonable *Consideration*, whereupon both the Command & Grant were grounded

Of these in their purposed order. And *First*, Of the First, namely of the *Extent* of Gods Command, whereupon the Payment of Tythes was grounded, and of that, First, as it related to the *Time when*, and *how long* ; Secondly, the *Place* where ; Thirdly, the *Persons* whom concerned in the Payment thereof.

First, I say as it hath relation to the *Time when*, and that I find to be only during the Continuance of the First & Old Covenant, the First and changeable Priesthood, and the First Tabernacle, which Tabernacle was a Figure for the Time then present, and the Service whereof, as the Apostle witnesseth, *Heb. 9. 9. 10. Stood only in meats and drinks, and divers washings, and carnal ordinances, which were imposed till the time of Reformation, &c.* And during that time, until the Change of that Priesthood, (which could not continue by reason of Death.) And until the Perfection was obtained by the bringing in of a better Hope, which by the Law could not be obtained (for the Law made nothing perfect, but the bringing in of a better Hope did) *Heb. 7. 19.* And until

until the appearance of that everlasting & unchangeable High-Priest CHRIST JESUS the Righteous, who, to put away Sin by the Sacrifice of himself, offered himself once for All, and by that one Offering perfected for ever those that are Sanctified. I say before and until the appearance of this High-Priest, and the offering of this Sacrifice, the Command for Tything as well as for Offering Sacrifices upon the Altar was in force, and no longer.

And this, as to point of *Time*, was the utmost *Extent* of that Command. For the same that put an end to the Service of the first Tabernacle, and the Work of the First Priest-hood, and took it clean away, did also *abolish* and take away the Wages that was appointed for that Work.

Secondly, As the Command for Tything relates to *Place*, I do not find either by Writing or Tradition amongst the *Jews*, that it extended to any other *Place* than to the *Land of Canaan* only, and it is very manifest by *Lev. 27. 30, 32.* and *Deut. 14. 22* and other Scriptures, That the utmost *extent* of the Command was circumscribed within the Inheritance of the Twelve Tribes.

Thirdly, The *Extent* of the Command, as it relates to *Persons* concerned in paying Tythe, I find to be limited to the *Children of Israel*, the *Jewish National Church* only, and not to concern any other Nation, Church, or People in the world. For this is still the Phrase of Scripture concerning Gods Laws, Commands and Institutions, namely, *The Lord spake unto Moses, saying, speak unto the Children of Israel* thus or thus, &c. He doth not bid *Moses* give this Command to all the Children of men, to be observed in all Ages, in all Places, and by all Nations, Je
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and *Gentiles* ; Nay, if this could be made appear by those that challenge Tythes from *Gentiles* Churches, the Controversy would soon be ended.

Secondly, And in the next place (having before consider'd of the *Extent* of Gods Command, as it relates to *Time*, *Place*, and *Person*) I offer to consideration the *extent* of Gods *Donation* or *Grant*, whereupon the lawful taking and receiving Tythes was also grounded. And that is to be considered with like circumstances, which as to *Time* and *Place* is limited as the former. And if any Man whatsoever can produce the Warrant of Divine Authority, for asking, taking, or receiving, (much less enforcing) Tythes in any other *Place* than in the Land of *Canaan*, of any other *People* than of the *Israelites*, then let me bear the blame and shame for Disobeying.

And this I further observe, That God reserving Tythes from the Eleven Tribes, granted it over to the Tribe of *Levi*, not *absolutely*, but *conditionally* ; allowing them a Competency for themselves, and enjoining them by the same Authority to admit of several Sharers with them of each two Years Tythe, the *Owner* was to eat a Share, his *Son* and *Daughter*, his *Man-Servant* and *Maid-Servant*, as appears in *Deut.* 12. 17, 18. And in every third Years Tythe, the *Stranger*, *Fatherless*, and *Widow* were to be admitted Sharers, as appears *Deut.* 14. 28, 29. And *Deut.* 26. 12, 13. So that by the aforementioned Scriptures it's plainly manifest, That the *Owner* and *his Family*, the *Stranger*, *Fatherless*, and *Widows* are by Divine Appointment as truly vested in the Right of Tythes, as an *Levite* whatsoever.

The next thing remarkable is, *the just and equal Consideration*, whereupon both the Command for paying

paying, and the Grant or Warrant for receiving Tythes was grounded. Where by the way it is to be noted, That the Seed of *Abraham* (on whom the Land of *Canaan* was entailed by promise above five hundred Years before) was by this time multiplied into Twelve numerous Tribes, all which were traveling to possess the Land. And every Tribe in point of common Interest was equally intituled to an Inheritance, until God in his Divine Wisdom separated the Tribe of *Levi* for the Service of Himself, to give attendance at the Tabernacle, and to Minister before Him in the Sanctuary; and to the end they might the better attend His Service, He promised Himself to be their Portion and Inheritance; and thereupon by a perpetual Statute Law deprived them of an Inheritance in the land, Numb. 18. 20. And the Lord spake unto Aaron, Thou shalt have no Inheritance in their land, neither shalt thou have any part among them, I am thy part and thine inheritance among the Children of Israel, &c. And in further compensation of their Loss, and recompense of their Service, He granted them Tythes for an Inheritance, as vers. 21. And behold I have given the Children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the Tabernacle of the Congregation, &c.

By all which, and several other Scriptures it appears, That both the Command for paying, and the Warrant for receiving Tythes was founded upon a most rational, just, and equal Consideration; both as it related to the Advantage of the Payer, and the Loss of the Receiver. For though the Levites did receive a Yearly Tenth of the Increase, they lost the Inheritance of a Twelfth for ever. And therefore

well might the Eleven Tribes afford to pay their Tenths and be no Losers ; it being but a reasonable *Exchange or Purchase*, to give their Brethren a Yearly Tenth, for the free Inheritance of a Twelfth for ever.

Secondly, If Tythes be due by the Law of God, and payable and receivable under the second Covenant, as under the first (as the Clergie do affirm they are) then certainly they must allow, that they are to be *applied to the same Uses*, for which they first were Instituted ; and that was not only to the *Levites*, but to the *Stranger, Fatherless, and Widow*.

Thirdly, Among the *Jews* Tythes were payable to the *Levites*, who did the common Service of the Tabernacle and Temple ; and not to the Sons of *Aaron* the Priest, for they had only a Tenth part of the Tythe. And therefore they that claim Tythe by the Law of *Moses*, must prove (if they can) how the Payment of Tythes to Priests now, doth duly answer the Payment of Tythes to *Levites* then, who were no Priests, nor were to touch or meddle with the Holy Office, least they dyed, *Numb. 4. 15, to vers. 19.*

Fourthly, Tythes under the First Covenant were the *Levites Wages*, for the *Ceremonial Work* they were appointed to do about the first Tabernacle, *Numb. 18. vers. 21. 31.* which Work is now *abolished* : So then the Wages therefore of that Ceremonial Work must with all be abolished, as being also *Ceremonial*.

Fifthly, That Tythes were *Ceremonial*, is undeniably manifest, they not being given but on this express condition, *viz. (first) to offer an heave-offering of them to the Lord, Numb. 18. from vers. 21. to 31.* Then necessarily it follows, That whoever by that Law brings Tythes into the Gospel, (which

is the ministration of the New Covenant) unavoidably brings in there withall a *Sacrifice, and an Altar*, without which, Tythes were by that Law *Unsanctified and Polluted*, verſ. 32. and ſo makes void the one Offering, which was the Subſtance *Chriſt Jeſus*, who was typified and ſhadowed forth, both by Tabernacle Sacrifice and Altar.

Sixthly, If Tythes be due by the Law of God to Miniſters under the Goſpel, as they were to the *Levites* under the *Levitical* Prieſthood, then are ſuch Miniſters by the ſame Law deprived *ipſo facto*, of all pretences of Title to any Temporal Inheritance, *Numb.* 18. 20. And by the ſame Law, thoſe, that pay them Tythe, may as juſtly claim a title of Inheritance in their free Lands, as they may claim an Annual Tenth of the others Increate.

Seventhly, Among the *Jews* no rigorous outward Law or Penalty of Treble Damage, or Impriſonment was appointed to recover Tythes by, nor was the Magiſtrate authorized or warranted by the Law of God to force the Payment of them, much leſs to Impriſon for Refuſal or Neglect, but he that did not pay, robbed God, and by him alone was to be puniſhed.

Eightly, When the *Levites* Prieſthood was changed by the coming of *Chriſt Jeſus*, the Law for Tything was alſo changed, as the Apoſtle witneſſeth, *Heb.* 7. 12. For (ſaith he) the Prieſthood being changed, there is made of neceſſity a Change alſo of the Law. And this was the Judgment alſo of the Primitive Church. And if the moſt learned *Rabbies* in the Nation can prove the contrary, let them come forth and ſhew if they be able, *who, where, and by whom* Tythes were receiv'd or pay'd for above three hundred Years after *Chriſt's* Aſcenſion

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The next thing that falls under consideration is, how *inconsistent* and *disagreeable* the Practice of Tything of the Clergie of this Generation is with the Law of God, upon which they say it is grounded.

And First, (as I have formerly hinted) Gods Ordinance for Tything related only to the Land of *Canaan*, which was confirmed by the Practice of the *Jews*, and the contrary hereof hath never yet appeared; nor have I ever found, that during their Captivity they payed or received Tythes in *Babylon* or *Caldea* before Christs time, neither have they since in *Holland*, *Germany*, *Poland*, or elsewhere that I can learn. And if this be so, then certainly for *Christians* to hold up Tythes, when *Jews* have laid them down, seems very absurd, preposterous, and vain.

Secondly, The *Levites* Grant or Warrant for the taking Tythes by Gods appointment, extended only to their Brethren the *Israelites*, Gods only peculiar People and Church; not to *Idolaters*, *Foreigners*, or *False Worshippers* of any other Nation or Religion; not to poor Labourers, Fatherless or Widows of their own Generations, but only such as had Possessions of free Inheritance.

But the Clergie of this Generation, not contented (as the *Levites* were) to have their Tything limited by Gods allowance, (unto those only of the same *Religion* and *Profession* with themselves without distinction, or Definition of *Nation* or *Religion*) they extend their claim to all the Decimal Gain within their Quarters; and all the Inhabitants they there find, (whether *English* or *Irish*, *Protestants* or *Papists*, true or false Worshippers, it matters not to them, or whether they are *Rich* or *Poor*, *Fatherless* or *Widows*, *Bond* or *Free*) if they are posselt of ought that yeilds

yeilds Increase, whether Corn or Garden, Cows or Sheep, Piggs, Geese, or Hens, or Eggs) whether little or much, all is by them accounted liable to Decimation. And moreover many Poor labouring Men, that have not any living Tythable thing whereof to pay, but get their Bread by hard and toilsome labour, have *Impositions* taxed on them by the Clergie, under the name of *Hand-money*, *Apron-money*, and the like, which in my Judgment hath more affinity with *Pharaoh's Task-Masters* than *Levitical Tythes*. For to exact a Tything Rate upon poor Labourers, and Such as have no Tythable Substance in the world whereof to pay ! What is this less, than to make Brick, when Straw is taken away ?

Thirdly, The *Levites* had no Power to seize their Brethrens Corn before it was divided, (nor was it their Practice by what appears in Scripture) but patiently attended, until it was set out and delivered both unto them and their Copartners, *Deut. 14. 28.* But the Clergie of this Age (contrary to their example) either by themselves or Proctors many times have entred Men's Corn Fields and other Places with Clubs and Staves, *vi & armis*, taking away what they please in their Masters names by force and violence, as bad or worse than those sinful Sons of *Eli*, *1 Sam. 2. 12.* who by their abusive Servants seized their pretended Priestly-Due by force, whereby the Offering of the Lord became abhor'd, and truly this very Practice makes many as much to abhor their Message, for the Avarice of it's Minimers, and that about that thing, which they pretend to be the Offering of the Lord.

Fourthly, The *Levites* had the Tythes made over to them partly in compensation of their Inheritance in Land ;

Land; and partly in *consideration* of their *Service* and Attendance at the Tabernacle, (as before is shewed) *Numb.* 18. 23, 24. wherewith they were contented and murmured not, although their Shares of *Land* were given from them, and they to undergo a perpetual Law of *Deprivation*. Neither was there any Tribe or Family bound to pay them Tythe, but such as were obliged by a *valuable Consideration* so to do, (as being vested according to proportion more or less) in part of their *Inheritance* of *Land*: So that he that paid his Tythe by Gods appointment had this fourfold Benefit or Advantage by it. *First*, By Paying of the Annual Tenth of his Increase, he had the *Free-Simple* of a Twelfth to him and his for ever. *Secondly*, By the payment of Tythe the *Stranger*, *Fatherless*, and *Widow* were provided for, which otherwise must have been relieved at his Cost. *Thirdly*, He had the *Privilege for himself and Family* to eat a part thereof, *Deut.* 12. 18. And *Fourthly*, He had the benefit of the *Levites* Service about the Tabernacle and Temple in assisting about the Sacrifice, as *2 Chron.* 35. 11. and other Services pertaining thereunto.

But what *Advantage*, *Privilege*, or *Benefit* have the People of this Age by paying Tythes? Will the *Clergie* of this Generation allow the Privilege to their Maintainers, and admit of so many Sharers with them, as the *Levites* did, and were bound to do by Gods Commandments? What Clergy-man will be content to release his claim to Lands and Tenements, and suffer his Temporal Inheritance to be divided amongst those of whom he claimeth Tythes? And do the Clergie now admit the *Poor*, the *Fatherless*, and *Widows* (who had as good Right by Gods Command

mand as any *Levite* had) to share with them in Tythes?

Or do they not rather multiply the *Poor* by their *Oppressions*; and make the *Fatherless* and *Widows* cry to the Lord against them? And if the Owner should but give a part of his Tythes to relieve the *Poor* and *Needy*, (as by Gods Law the *Israelites* were bound to do) would not the *Parish-Priest* be ready to devour him for so doing, and never leave pursuing him, untill he had him to *Prison* for it? Surely if this be so, (as multiplied Instances have confirmed it is) this is far different from the Practice of the *Levites*, and rather suits with the Practice of those *Erroneous Prophets*, which the Lord complains of, *Micah 3. 5. Who made his people err, who did bite with the teeth and cry peace, and he that put not into their mouths, they prepared war against him.*

Fifthly, I find that the Lord by the mouth of *Moses* in *Deut. 12. 17, 18.* (to every person concerned in paying Tythe) speaketh on this wise, saying, *Thou mayest not eat within thy gates the tythe of thy corn, or of thy wine, or of thy oyl, &c. But, vers. 18. thou must eat them before the Lord thy God, in the place which the Lord thy God shall chuse; Thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, and the Levite that is within thy gates, &c.* And again in *Deut. 14. 22, 23.* it is thus written, *Thou shalt truly tythe all the increase of thy seed, which thy field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall chuse to place his name there, the tythe of thy corn, and of thy wine, and of thy oyl, &c.* And verses 24, 25, 26. *And if the way be too long for thee, &c. Or if the place be too far from thee, &c. Then thou shalt*

turn it into money, &c. And thou shalt bestow that money, &c. For oxen or for sheep, for wine or for strong drink, or whatsoever thy soul desireth, and thou shalt eat there before the Lord thy God, *THOU, AND THY HOUSEHOLD*. And vers. 27. And the Levite that is within thy gates thou shalt not forsake him, &c. From which forecited Scriptures, these natural Inferences do undeniably flow, viz.

First, That as the *Owner* of the Tythe was bound by Gods Command to divide it from the rest: So was he only by Gods Appointment the chief Disposer of it.

Secondly, As the *Owner* was the chief Disposer, so was it in his free and arbitrary Choice, (in some Cases) whether he would pay it in Kind or not.

Thirdly, And if he pay it not in Kind, he was only intrusted with the Selling of it, or to turn it into Money at his own Valuation.

Fourthly, When he had sold it, or turn'd it into Money, it was at his free and voluntary Choice, in what Provision he would bestow that Money, whether Oxen, Sheep, Wine, or Strong Drink, or whatsoever his Soul desired.

Fifthly, Howsoever he pay it, whether in Kind or Value, both He, his Children, and Servants were strictly and indispensably bound to eat a part thereof.

Sixthly, It had been as manifest a Breach of Gods Command, if He and his Household had not eaten of it, as if he had denied to set it out or pay it.

Seventhly, and lastly, As the *Owner* and his Household were to eat a part: So was the *Levite* by the same Command to be a Partner with them. And this was the manner of Tything every Two Years together; but in the Third Years Tything the *Owner* had no such strict Command to eat, yet he was still

the *Chief Disposer* of it, and was to lay it up within his Gates, and thither the *Levite*, the *Stranger*, the *Fatherless*, and *Widow* were to come, and every one to eat and be satisfied, as may appear, *vers.* 28, 29.

But the Practice of the Clergie and People of this Age is so manifestly different here from, that I need not multiplie words to set it forth; for the Clergie now a days require the Husbandman to pay his Tythe in Kind, or else compound and pay them Money for it. (not owning or allowing that the Husbandman himself, or any of his, hath a Right to any part of it) And if he do not pay the utmost Shilling or Shillings worth, then frequently he is impleaded for the same, and made to pay it by force, or suffer for it.

And here methinks arises a very weighty *Case of Conscience*, which I propose to the Clergie to resolve.

If it be a *sinful* thing (as they affirm it is) for a man to pay no Tythe, since the Payment of it was once enjoyn'd by Gods Command? Whether it is not as *sinful* for a Man to part with all his Tythe, since God hath commanded, That both *He* and *his Household* should eat a part thereof.

Secondly, If there be no *Dispensation* for me and my Friends called *Quakers* (being but Few in a Country) to pay no Tythes, because God did command it by *Moses* to be paid? Who shall absolve the whole Nation for paying all their Tythes so directly contrary to Gods Command, as I have shewed from *Deut.* 12. 17, 18?

Thirdly, If the Seers have been so quick-sighted, and piously watchful over the Flock, that they would not suffer one of a thousand to Err on the one hand by paying no Tythe! Have not such been horribly
blind.

blinded and darkned by Avarice, who have caused the whole Nation to Sin on the other hand, by parting with all their Tythes ?

In the next place I observe, That the *Levites* were the Twelfth Tribe in *Israel*, to whom being added the *Stranger, Fatherless*, and *Widow*, could not in likelihood but make up a full *Tenth* Part of the whole Nation, so that the Eleven Tribes paying a Yearly Tenth of their Increase, a Tenth Part of their People were thereby maintained, and that very plentifully too ; as may appear at large, *2 Chron. 31. 7, 8, 9, 10.* Where the Chief Priest declared to the King, *they had enough to eat, and left plenty, and that which remaineth* (said he) *is this great store, &c.*

But the *Clergie* of these last Times and of this Age (though I must confess, the more is the Pity) are too Many, more than are Good ; (Yet) I believe are scarce the hundred Part of the People of these Nations, who neither admitting *Fatherless*, or *Widows*, *Poor*, or *Rich* (as the *Levites* did) to be Partakers with them, can make a shift to devour the Tenth of our Increase, and yet are never well contented neither. For albeit they always were possess'd with Tythes in Kind or Value, besides Oblations, Offerings, Sprinkling-Money and the like, with several other petty Customs, Fees, and Perquisites : Yet what a continual *Flattering*, *Croaking*, and *Crawing* they always kept to the several Powers formerly in being, for *Augmentations*, *Stipends*, and *Additions*, &c. Amongst the number of which *clamorous Petitioners*, I never heard the Voice of One contented *Azariah*, so much as once to say, *We have enough*, *2 Chron. 31. 10.*

But rather like the Daughter of the *Horse-Leech* still crying Give, Give, *Prov. 30. 15.* or like the *Grave*, the *Barren Womb*, or *Thirsty Earth*, always swallowing, and never saying it is enough.

Moreover I find, that Tything of Corn and Grain by Gods Command (as to the *material* and *substantial* part thereof) was limited and related only to *Increase*. And as to the *practick* Part (relating to the Manner and Form) it was to be done in *Seed*, as may more at large appear by the Command it self, *Deut. 14. 22.* *Thou shalt truly tythe all the increase of thy seed, which the field bringeth forth year by year, &c.* From whence these natural Inferences do arise. *First*, That the Husbandman himself must tythe his Corn. *Secondly*, He must tythe in *Seed* and not in *Sheaf*. *Thirdly*, He must only tythe the Increase of his *Seed*. *Fourthly*, He must truly tythe *all the Increase*, (that is) he must take the exact Tenth Part of the *Increase*, and neither less nor more. And *Fifthly*, If there were no *Increase*, no *Tythe* was due or payable.

But the Clergie of this Generation minding more their own Gain than Gods Command, enforce the Countryman to tythe his Corn in *Sheaf*, and not in *Seed*, whereby they take as well a Tenth Part of the Farmers *Stock and Substance*, as a Tenth of his *Increase*. Nay more, for though the Farmer sometimes never *Reape* half the value of what he *Sowed*, the Parish-Priest will have a Tenth of what he *Reapeth*, whereby a most Insensible and Unsufferable Mischief doth ensue. And therefore having very briefly and truly opened the aforementioned Text of Scripture, I shall endeavour in *Love* and *Pity* to the wronged Countryman, by way of Information to apply it.

In order then to the more perfect Understanding

of his *proper Interest*, the Husbandman that thinks, he is bound to pay his Tythe by Gods Command, must needs (if he be wise) observe this Rule, *Always to put a difference between his Real Stock, and Real Profit*; between the Principal and the Product or *Increase*, else by confounding both together, he knows not how he gets, or how he looses. As thus (for Instance) if the Husbandman do Sow Ten Barrels of Wheat at Seed-Time, which is worth *Ten Pounds*; he must remember, that his *principal Stock and Substance is Ten Pounds less in Value, by what he hath cast into the Ground*. And when the Harvest comes, he must also mind to thresh out so much Wheat, as the full Quantity of what he Sowed, that so his Stock may be *Reprized and made good again*; and having thus done, That which remains of *Overplus* is clear *Increase*, and out of the *Increase*, of Seed was Tythe by Gods Appointment to be paid, as I have shewed before.

But by the Clergies forcing Men to tythe in *Sheaf*, against the Order of Gods Command for Tything, a most insufferable Inconveniency doth ensue, (as I have said) for by this means the Clergie do not only take a Yearly Tenth of Mens *Increase*, but of their *principal Stock and Substance* also; whereby the *Substance* of the Husbandman becomes liable to a perpetual Consumation by Decimation; so that by Undeniable Instances it may be made appear, That if a Farmer employ a *Hundred Pounds* in Tillage, and pursue the same for Seven Years together, at Seven Years end the *Parish-Priest*, to whom he pays his Tythe in *Sheaf*, will have above *Fifty Pounds* of the Farmers *Principal Stock* into his hands by Tything, besides the full Tenth Part of his *Increase*.

And

And hence it is, that many an able Farmer comes to Want, and Poverty overtakes him as an armed man, and he knows not who hath hurt him ; but sometimes blames his Landlord, and thinks he hath too hard a Bargain, or otherwise faults his Servants, and the like, but thinks not of his *Master*, who sucks away his Substance most insensibly, and makes him pay so dear a Rate to feed his Soul, that he hath nothing left to feed his Body.

The E N D.
